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THE MYSTERY OF THE INNER LIFE.

J. P. COOKE.

There are doctrines in modern science which point to an identity between the power that exhibits as force and law in the material universe and the power that is manifest in the Inner Life of the human personality.

Man seems to sum up in his own nature, under different and higher modes of activity the various forms of energy and life that were anterior to him in the development of the material nature become perceptions and sensibilities. Instinct rises into intuition. Sensation opens into reflection. The blind physical attractions ascend to the height of conscious affections and blossom into moral choice. The organizing energy of nature, as moral and intelligent being is crowned with a sort of conscious power over matter.

As the blood flows from the heart to the extremities of the organism, so ideas of moral purpose flow from the Inner sphere of intelligence and renew the thought in man. If we follow this out, the notion that the organizing energy, power, force or formative and animating principle or Inner Life in nature, reappears, in a new and deeper and higher form of intellectual energy in the consciousness of man, we have a fruitful theme suggesting "Man as the highest manifestation of the creative life or power in nature." Man is the highest outcome of the universal marriage, or the blending of essences of all things. "The divine in that at some time, a scientific doctrine of Incarnation, showing that the Inner Life is the dominant power. As there is a central attraction in man making him a unit, an organism, so too, there is the great central attracting power in the Cosmos. As Pythagoras holds, "God is the Power, the Center of the circumference of each and all things." (creatures). It is alike interesting and instructive to note how this thought which science is beginning to unfold systematically, has found expression in the old Oriental religious thought. The ancient seers have well spoken.

The Hindu Veda says: "He who inwardly rules the sun is the same immortal spirit who inwardly rules thee." Ancient Egyptians scriptures taught: "Man is a mortal God. He leaveth not the earth and yet he dwelleth above, so great is the greatness of his nature." Paul's thought of the "One Father who is above all and through all and in you all" is the same effect. As Orestes Brownson said in his better days: "There must be a God within to recognize and vouch for the God who speaks to us from without." This means—as the over-soul speaks to the Inner finite soul, not as outer darkness to the Inner Life.

These and many other passages in the greater world writings show that the masses have accepted the teaching that man is under the rule of a Providence external and supernatural to himself. There have yet been those who have had the insight to perceive the great truth of the natural immanence of the Higher Life in man, and to proclaim the corresponding truth—that man under the guidance of this immanent power, in his own inner nature, was meant to be chiefly his own providence.

The widely-spread doctrine of the "three worlds," or spheres—the outer darkness, the world of nature and the celestial world of the Living Light; is the same purport. This seeming law of tri-plicity runs through all things. There is always the outside, the inside and the be-

tween. Being (1)—not Being—and the becoming; or translation from darkness to light—or from ignorance to knowledge. 1, the physical; 2, the meta-physical; 3, the spiritual. Seddartha, the Buddha, taught this great truth when he said of the Inner or Absolute Life, "Self is the lord of self. Who else could be the Lord?" "With the self well subdued a man finds a lord such as few can find." So to the Greek philosopher, "The gods have not given everything to man; it is man who has ameliorated his own destiny." In like strain Jesus, "Why judge ye not yourself what is right." So with the mystic Hindu, "By his own doings one rises or falls. Thine own self is the holy stream, whose shrine is virtue, whose water is Truth, whose bank is Character, whose waves are sympathy. Bathe there my son. The inward life is not by water made pure." "Could the mirror help the blind to see?" "Fortune comes of herself to the lion-hearted man who acts. A work prospers only through endeavor not through vows."

These true thoughts bring to mind the story of two little maids going to school who heard the school bell and feared they would be late. One girl—a supernaturalist at heart—said, "I will kneel and pray, right here, not to be too late." The other a naturalist, said, "well, I guess I'd better skin along and pray as I go." And so she did. She saw the very important truth that the deity who guides and saves the human soul is in the soul and works through the soul as its instrument or live-line of communication; that the providence that cares for humanity is in perfect rapport with the Inner Life of humanity and acts chiefly through the human faculties. Yet, to prevent any possible misunderstanding, let me say that this is not to hint that there is no deity—or Positive Cosmic mind, outside of and above man or beyond man.

"There is a Providence that shapes our ends.

Rough-hew them how we will." Wherever there is any kind of existence, wherever there is any manifestation of power, there is the presence of deity and of providential purpose direct. Within and behind all phenomena there is an organic energy, mind and aim. Such a power does not proceed by blind chance or caprice. The mathematics of the universe show mind and central attraction. But, whereas it is commonly affirmed that man is connected with this Divine power in an external, supernatural way, man's relation to this Prema or Inner fullness of Life, is really internal and the power becomes a providence to him by operating in a natural way through his Inner, Central Life, or his natural faculties. Man draws upon the resources of eternal Being for his own life, but he does this through the normal action of his own normal energies. His own Spirit or Central Life.

Indeed the depth to which he can penetrate corresponds with the quickened depths of his own life. We are, that is most of us, (and I for one) not half born yet. We must go through many births or degrees of life; and many deaths or transitions, before we can begin to realize the glory and wisdom and goodness that appertains to the power of the Higher and Hidden Life. This power is none the less creative and divine because it is natural and is reflected in humanity. The experience of daily life and common observation teach a truer doctrine of spirit help and guidance for man than has been commonly inculcated.

Mankind is gradually learning that the grand, providential resources for insuring human progress and happiness are stored within

the keeping of human beings themselves. That sufficient of deity is naturally incarnated in humanity to endow it with the power of being a savior to itself: Therefore, "Do right and fear not."

Look at the progress of human society, in knowledge, in intellectual grasp and power, in natural science, in the arts, in political and social morality, in all that concerns the well-being of man. It has not been effected entirely by the power outside of him, pouring into his nature as if it were simply a passive receptacle, but they have all come by the earnest and laborious coöperation of man's own faculties with the ideas and seed-thoughts dropped into his mind from the Inner Life, by the children of Light and Life. They are the grand results of the combined or coöperative effort. Does not the spirit put it into your heart "to will and to do?" But your will is really very necessary—in fact indispensable.

The human race did not have these grand powers at the start.

They are the wages of its toil, the achievements of its thought and enterprise through all the generations of its existence on the earth, aided by those receptive, mediumistic minds who have caught ideas and thoughts from "the beyond." Yet they are related to the Great Power that is the ultimate cause of all things by the fact that it was in the Inner Life or spirit power that produced them, as the oak is in the acorn.

The power that has made man what he is in civilized society today and has not been shaping him so much from the outside as from the inside. The Divine Power has been manifest in the human thirst for knowledge, in the mental effort to resist or control and utilize natural forces, in the long struggle of humanity and in the impulse at the bottom of the struggle, out and up from of existence into a life of mental enjoyment, poise and usefulness, of social justice and of love.

We may say that deity has done it. Yes, but it is the deity that had incarnated itself in the human, loving hearts of the race—in both the earth-sphere and in the spheres of of that nobler, fuller life beyond. And this deity wrought in and through the very substance of the human faculties, that assumed flesh and became humanity. It was the grand progress from the outer and the seen, to the Inner and the unseen Real. Remember the deep saying: "The seen is not the Real, but only the manifestation of the unseen, which is the Real."

THE FUTURE.

We think of the "Golden City,"
The New Jerusalem;
It fills our hearts with gladness,
As we near the heavenly stream.

We long for this "Golden City,"
All shining, bright and fair;
Up in the starry heavens,
Where the shining angels are.

The angels are watching for us,
Beckoning us on high;
Leading us onward and upward,
For our meeting bye and bye.

Let us then be up and doing,
For the angels stand and wait;
Helping us on to life eternal,
Showing us the Golden Gate.

Let us strive to do our duty,
Never falter, never fear;
For the angels are standing by us,
Ever willing to help and cheer.
Sarah J. Armstrong.
Centerburg, O.

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A PROTEST AGAINST MEDICAL DESPOTISM.

[An abstract report of a speech before the Judiciary Committee of the House of Representatives of Illinois, March 19th, 1903, by Dr. T. A. Bland, Secretary of "American Medical Union," on House Bill 626, to regulate the practice of medicine.]

Mr. Chairman and Gentlemen:

I do not appear before you as a representative of any medical sect or any combination of medical sects to ask for special class legislation; but as the spokesman of an organization of physicians of all schools who believe that freedom is a *sine qua non* to progress.

The bill before you was prepared by a committee of a single medical sect, out of many, that exist in this State, and in presenting it for passage that committee ask you to give that sect known as the regular Allopathic sect, the power to decide who shall not practice medicine, or the art of healing in any form.

This bill does not differ very much from the one prepared four years ago by a committee of Allopaths, Homœopaths and Eclectics, and introduced in the other branch of the legislature of this state. I laid before the judiciary committee of that body letters from between 2,000 and 3,000 physicians of this state who were opposed to that bill and who asked me to do all in my power to prevent its becoming a law. The friends of the bill at once withdrew it. The secretary of the State Board of Health, Dr. Egan, offered another bill, to which I proposed certain amendments, that he accepted, and which was put into the bill. That amended bill was better than the medical law then in force, hence I favored its passage. By some sort of jugglery, which Dr. Egan could explain, a bill equally as vicious as the one which was withdrawn, was substituted for the amended bill. That bill, after being amended by the Judiciary Committee of the House, was adopted and became the present medical statute, a most vicious statute, but not quite so bad as the bill now before you.

The American Medical Union presented a bill to the House this session, which through some mistake was referred to the license committee instead of this committee which blunder I regret very much. That bill would replace the present law with one which would give the people all the protection from quacks that can be given then by statute, while the present law does not protect them, but does give the quacks both prestige and protection. All such medical statutes have that effect.

There are in this State many quacks who have licenses to practice medicine and surgery from the State Board of Health, which endorsement gives them a prestige they would not have, otherwise. It is a certificate of character and qualification from that official body. Then there is a host of unlicensed quacks, openly advertising and practicing, who pay representatives of the Board various sums to be let alone and not be prosecuted. This statement is not made at random, but is based on facts and I challenge contradiction.

Some years ago the Chicago *Daily Record* detailed a member of its staff to the work of investigating the doings in Chicago of the State Board of Health. The reporter spent some weeks gathering facts, a summary of which was published in ten issues of *The Record*, filling fifteen columns in all. The reporter found that Secretary Egan

and Attorney Barnes practically control the Board, and run it in their own way and in their own interests. That in two years they had squandered \$13,000 surplus and reserve fund of the Board, besides spending all the money received from fees for licenses and fines. Barnes was acting as Attorney for the Board without authority of law. This he admitted, but said that the Board told him that if he would prosecute violators of the medical statute he could have all he could get out of them in the way of fines, and that he should have full authority to settle with quacks as he saw fit. How he administered his illegal office was learned from the quacks. They told the reporter that they were paying Barnes to be let alone and permitted to practice without a license. Some said they paid \$5 a week; others \$100 a year.

After getting these statements from the quacks, the reporter asked Barnes to explain.

"Yes, I take their money," he said, "but I don't promise to let them alone."

"Why, then, don't you prosecute them and stop them from practicing?" asked the reporter.

"I have tried that and the courts won't convict, so I can't stop them."

Charges of bribery were openly and circumstantially made to the reporter, and the secretary and attorney of the Board admitted to him that they had been offered bribes, in one case \$5,000. This sum, Barnes said, the patent medicine men offered him if he would have their license reduced from \$100 per month to \$25. He said, "I refused the bribe" yet the bill he offered in the place of the one he withdrew did reduce the license fee of patent medicine vendors to \$25 from \$100. But the committee put it back to \$100. Physicians told the reporter that the Board had threatened to revoke their license for unprofessional conduct. Those who "came down" were not further disturbed.

The *Record* reporter interviewed many of the leading physicians of Chicago on the subject and they all pronounced the law a failure as a remedy for quackery, as the quacks were never before so numerous or so bold.

The quacks have increased in numbers and boldness during the three years since that exposure in the Board, and the representatives of the State Board of health have had quite a large revenue from them. How large the revenue from this source is those alone know, who share it between themselves.

Such laws are vicious in their nature and in their effect. They are class legislation of the most corrupt and offensive sort. They are prepared and lobbied through legislatures by men who expect to get offices under them, and supported only by the monopolistic and unprogressive element in the medical profession. The great majority of physicians are opposed to them, and they are not asked for by the people, on the contrary all intelligent people who employ physicians protest against any infringement upon or any limitations of their right to select their own physicians.

The law requires the Board to make annual reports of all receipts and expenditures, and turn all surplus funds into the State Treasury. Four years have passed and no report has been made. If it has not been illegally disposed of there is from \$20,000 to \$50,000 in the hands of the Secretary or Treasurer of the State Board of Health which belongs to the people of the State and which is unjustly held by them.

The people regard such laws as paternal legislation, based upon the

Continued on Last Page.



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AFFIRMATION.

A certain writer says, "An affirmation bears the same relation to soul culture that an axiom bears to mathematics."

For the past few years a class of teachings have arisen that have been heralded far and wide on the basic principle that a person is exactly what he thinks he is. That if he desires to do or be any special thing the only essential is to affirm that he is that thing and it will be so. To that class evidently belongs the writer of the above quotation; and as such a line of teachings are entirely misleading to the average person, it is incumbent to handle them occasionally, even at the risk of "treading on the corns of someone."

First, it is necessary to use words to express ourselves. That is axiomatic.

Second, it is necessary that those words have a distinct meaning in order that we may be able to understand what any one else means when they use the specific words. This is also axiomatic.

Then it is also an axiom that we know the meaning of a word before we can begin to understand and to analyze a sentence or a statement that is made.

This brings us to our starting point which is, What does the word axiom mean?

It has several meanings, but in this case its mathematical meaning is called into question and in mathematics the meaning is "A self-evident fact; something that if presented to a person for the first time would immediately impress him that it was a fact, bearing the internal evidence of its being such."

Does an affirmation bear that impress? Far from it. We can make any kind of an affirmation but it would not be true in the great majority of cases, to say nothing of bearing the evidence of its truthfulness on its face in such a manner as not to admit of discussion—and it is not an axiom unless it does.

Suppose an insane person affirmed that he was perfectly sane—as they usually do—would that make him sane? Would it alter the condition of his diseased brain? Experience has not proven so. He has been obliged to go to the asylum too many times after making the assertion and affirming it, and his own actions in the face of the affirmation proved that he was totally irresponsible.

Suppose that a negro should affirm himself a white man: Would our writer have quoted accept him as her husband because he affirmed that he was white and had just the characteristics she required in a husband? If affirmation is axiomatic, his statement is self-evident truth, not to be questioned, and bears the proof of its truth in the statement. We think she would "backslide" about that time.

Could the writer affirm that he had the brains of a Crookes, Wallace, Flammarion, Darwin, or the oratory of Demosthenes or Cicero, and have the world accept it, that affirmation would be immediately made and insisted upon.

A common affirmation in the so-called "Advanced Thought" is that "I am God." Is that axiomatic?

Even the one who makes the assertion does not believe it—unless his or her mind is unbalanced. It is impossible for a mentally sound person

to make an assertion and then fail to carry out the letter and spirit of the assertion or affirmation, and still continue to believe it to be the truth—to be axiomatic. So if a person affirms that he or she is God, it is not an axiom, and the affirmation does not have the first relation to an axiom.

One of the first axiomatic propositions of Euclid is "If equals be added to equals, the wholes are equal." This is a true axiom. It cannot be questioned no matter how ignorant the person may be.

That which has to deal with the mind can never be placed on the axiomatic basis in any manner. It must rest upon what a person is willing to accept as true—and there will be as many different kinds of ideas on the subject as there are different degrees of development of the human mind.

Mental science has much in its favor. It has many things that, if properly presented to the people and not carried to the extremes would result in great good to the world at large; but it is so handicapped by statements that the average practical person sees at once is so utterly absurd that it is cast aside without a moment's consideration and the people are injured by that which might aid them.

It is a common thing to hear these people say, "I can do or be exactly what I will to be."

Now stop and think what that implies. The most ordinary among us have a desire to look and appear well. First, we would have good, healthy bodies and be better looking than we are; for although it is said that "beauty is only skin deep," we would like a little of it. Then we are not exactly satisfied with our stature, our exact amount of flesh, our mental development, or our occupation. If the writer could be exactly what he wants to be, he would not be likely to be here writing this article as his ambition runs above the management of a little country printing office and the editing of a paper with a limited sphere—as any class paper has. Do we accept the idea that any person is entirely satisfied with his position in life? We never saw one. Yet if we can be whatever we will to be, what fools we are to stay where we are. We could all have riches and position as well as a mentality that would be of great interest to the world and of exceeding benefit to humanity.

These are only one or two samples of the line presented to the public. Unfortunately we live in a plain, practical world where we have to deal with practical conditions and the more we theorize, the more men of straw we set up to be knocked down by the plain matter of fact conditions of every day life, the longer and harder it will be for us to overcome the practical matters of life.

We live in a practical world. We come in contact with practical things daily. The rough edges are continually being chipped off by this contact, and the less theories we have to overcome that have nothing but mere assumption to back them, the better it will be for all of us.

There is a homely saying that is axiomatic: "A man can not lift himself over a fence by his bootstraps." Neither can he lift himself out of the everyday world that he has to live in by trying to have his thoughts or affirmations lift him away from it. To do so he would have to put himself in a glass cage—and then it is a question if someone would not throw a stone at it and break it. Good, plain, practical common sense is what the world wants at the present time. If people want to be leaders whose names will be remembered by coming generations, that is the line they should espouse.

BASE BALL AND SUNDAY SCHOOLS.

Ideals of Sunday rest are as variant as the human mind, and the opinion of Rev. Herbert S. Bigelow, of Cincinnati, that an afternoon at a base ball game is rest and recreation far more than reviving to be 'penned up in a Sunday school' is but one view of it.

There are many who would say that being penned up at a base ball game is but mildly expressing it. To some a base ball game is a worse bore than a performing dog show—worse even than a problem play at the Olympic, with a hysterical heroine. To them a base ball game is a dreary afternoon of batting and running and profanity and disturbance sometimes. They may look so on it.

They, it must be admitted, have a right to look on it as their taste dictates. The Sunday school, penned up, with its drowsy buzz and its much-asked and never satisfactorily answered questions: "Why did Zaccheus, etc.," etc.? and "Who can tell me the reason that David, etc.?" is recreation and rest as well as baseball games. Very few attend Sunday school who do not want to, and no one certainly goes to a base ball game under compulsion, through moral pressure or in any influenced, except by his own craving. Each, according to his fancy, the only stipulation that that portion of society which goes neither to baseball games or Sunday schools would make, being that those whose conversation varyeth not a hair's breadth or a single instant from baseball, be held from public utterance, except to those whom it rejoiceth, and that the Sunday school enthusiast take note that the baseball "fan" is also a good citizen and a man of family, a supporter of the state. Let each have what pleaseth him for his Sunday recreation, and hold his peace—which is highly important.

The above from a prominent St. Louis paper, shows which way the wind is blowing. Think of a worthy minister saying that it is as well to attend a ball game as it is to sit penned up in a Sunday school.

The days of the old systems of religion holding the people in check are past. The day of the new preacher and the new ism is here and it is here to stay. Today it is necessary for the preacher to step aside from the old doctrines and open the way for new lines. The man who works all day six days in the week will no longer permit the man who works a few hours on one day say what he shall do on that day. This is right. St. Paul's advice is good on that point when he says, "Allow no man to judge you in eating, drinking, concerning feasts, fasts, or sabbath days, one man considered one day above another, others considered all days alike. Let every man be fully persuaded in his own mind."

SPECIAL.

City of Light Assembly Edition.

Our readers will remember that at the Board meeting it was decided to change the name of this camp from Cassadaga Camp to The City of Light Assembly. Following our usual custom we will issue a special edition of THE SUNFLOWER for the Assembly. This year we will have the cooperation of the Management which will permit of us getting out a greatly increased number of copies and also to secure a number of new views which we did not feel that we could do the past four years when we had to stand the entire expense of the edition ourselves. We are pleased to say that the present management is in hearty sympathy with this paper and we appreciate it and will do our share towards making the Assembly more successful than ever before.

The issue of May 30th will be the SPECIAL ASSEMBLY EDITION.

It will contain, among other things prominent views of the grounds, the latest portrait of Mrs. A. L. Pettengill who has done so much for these grounds in the past, and from present indications will do more in the future, and what is most especially desirable, it will contain a complete description of the grounds, the way to get here, the accommodations after you get here, and will be a veritable encyclopaedia of the Assembly. The program will be made as complete as possible and it will be kept open until the very last moment to permit of its being complete.

The edition will be printed on super-calendered paper, and will have at least twenty views of the grounds and surroundings.

MEDIUMS

who will attend the Assembly this year should send us their names and phases of mediumship immediately so that they can be included in the list of mediums which will be published in that number, and any who wish to advertise in it will find the rates on page 6 of this and all other issues of the paper.

All communications or advertisements must be in this office not later than May 20 to ensure insertion.

Parties who wish copies for distribution will be furnished with same free of charge, provided they will agree to distribute them where they

will be likely to be productive of results. Let us hear from you at once. DON'T FORGET—that this paper will go to press May 23rd, and will be mailed May 25, and notices to insure insertion MUST BE IN THIS OFFICE NOT LATER THAN MAY 20. Another thing we want to say to mediums. Some have complained during the past few years that their names have not been published in our list of mediums. It has been your own fault. Had you sent in your names as we have always requested, they would have been published with the rest. We have now made this complete statement and if you want your names in the list, write us.

Open Letter to the Spiritualists of New York.

Esteemed Friends and Co-Workers:

It gives me great pleasure to extend to you in the name of the New York State Association of Spiritualists, of which you are integral parts, and of its officers and trustees, expressions of good will and fraternal appreciation of your good work already done for the Cause of Spiritualism. You have no doubt already received notice through the press and from our worthy Secretary, that the Annual Convention is to be held at Empire Hall, in the City of Syracuse, on the 29, 30 and 31 day of May, and I desire to extend a special invitation to each and every member, whether they be such through direct individual membership, or through membership in a local auxiliary society, to come and participate in the deliberations and thus help to mould and shape the organized movement and extend its influence throughout the State.

I desire also to call your attention to a recently enacted amendment to the Constitution of the National Spiritualists' Association, whereby its State Auxiliaries are given increased representation in its annual conventions. I assume that our coming State Convention will take action in relation to this matter, and that each auxiliary society belonging to the State Association, and in good standing, will be asked to name one delegate to the National Convention to be held in Washington next October, and thus become a direct factor in shaping the organized movement throughout the nation. I trust you will bear in mind that the State Association is your Association, and that you will join hands in one supreme effort for increasing the scope of its work and extending its influence.

The time seems opportune for a concentration of forces, to the end that a larger, nobler work may follow, and the children of this earth profit in spirit by the grand truths which constitute the fundamental principles of this, the religion of humanity.

Come in person if possible.

Sincerely yours,
 H. W. RICHARDSON,
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I am conscious of eternal life.—
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THE SUNFLOWER.

We take pleasure in calling the attention of our readers to the success THE SUNFLOWER has been making in the spread of the latest news along Psychic Lines of Thought, and to ask you if you do not think you can aid us in spreading the "Glad Tidings of Great Joy" to the world.

THE SUNFLOWER

reaches you every week, laden with the good things that are sent out by some of the brightest minds of this and foreign countries, and every issue is filled to the brim with them.

It should be the aim of every paper devoted to the dissemination of Freethought topics to spread them as widely as possible. To do this it should not only contain in its columns all lines of freethought on religious and scientific topics, but it should introduce the people to a line of reading matter that would tend to give them an insight into the latest lines along their field.

THE SUNFLOWER

has always aimed to do so and has added to the knowledge of its readers in that way.

We have again decided to make some book offers and will begin by again announcing two books that we have offered before that will aid you to a library at a reduced cost to you. It is doubtful if either of these books will be reprinted when the present edition is exhausted and they are valuable works so that it is policy for you to order at once.

These books will only be sent when accompanied by a year's subscription to THE SUNFLOWER.

FORTY YEARS INTERCOURSE WITH THE DENIZENS OF THE SPIRIT SPHERES.

BY BEALS E. LITCHFIELD.

This book is filled with good and practical thoughts on all branches of the phenomena and philosophy of Spiritualism. The author was a constant attendant at Lily Dale for a number of years, was a first class medium himself, and he wrote as impressed by the spirit as well as from the experience he had while attending the meetings here and at other places. Those who have secured the book in the past have advised their friends to secure one and the edition is nearly exhausted. We have the entire edition and as both Mr. and Mrs. Litchfield have passed on, it is more than unlikely that another edition will be issued.

While the copies last we will send THE SUNFLOWER one year, 52 numbers, and a copy of this book, containing 486 pages, for \$1.25.

THE NEMESIS OF CHAUTAUGUA LAKE.

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The discussions indulged in between The Nemesis and his visitors are filled with the greatest lessons that could be imagined in the line of Psychism and even old Spiritualists who have had everything the spirit world can give, will be interested and instructed by it. We have secured a number of copies of this valuable work and while they last we will send them with a year's subscription to the THE SUNFLOWER, 52 issues, book and the paper for \$1.50. As Mr. Richmond is well along in years and practically retired from active work, it is unlikely that another edition of this book will be issued and we advise our patrons who have not done so to get a copy of it at once. We make no difference between renewals and new subscribers. All that is necessary is to send in \$1.00 to pay for the paper one year and add to it the small sum of 25 cents if you want The book, Forty Years Intercourse with the denizens of the Spirit Spheres, or 50 cents if you want The Nemesis of Chautauqua Lake.

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N. H. EDDY,

142 Prospect Ave., Buffalo, N. Y.

LILY DALE NEWS.

City of Light Assembly at Lily Dale, N. Y. opens July 8th, Closes September 2nd, 1903.

The Best Speakers will be Engaged on the Platform.

The Best Mediums for all Phases of Phenomena will be in attendance.

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Four Trains and Four Mails Daily with Specials during the Camp Session. Programs ready about June 1st.

ISABEL B. BATES, COR. SEC.

The summer preparations go steadily forward, painters are working, paper hangers are all busy and the work of preparing for the road scraper that is to complete the roads has been occupying the attention of several men and a team the past week. The Bennett store has had new paint and Mess. Dayton & Hall are busy preparing it for occupancy and putting in a stock of goods. Frank Fuller has his stock of goods moved into his store on South street and it is a decided improvement. A store 30 feet front and 40 deep is quite a room for a country place and Mr. Fuller can be congratulated on the improvement he has made.

The dry weather has made the roads good and there is quite a little bicycling. Several new wheels have arrived and Mrs. Binney and J. D. Torrey have each received a new one from the factory of Latta Brothers, at Friendship, N. Y. As these gentlemen are Spiritualists, we would advise our Spiritualist friends to patronize them, as they make a first class wheel.

A. H. Jackson has about finished his improvements and is now prepared to receive guests and give them proper care.

Mrs. Carrie C. VanDuzee has returned for the summer. She is not not in the best of health, but is improving since her arrival. She has recently regained her eyesight and can now see as well as when she was 20.

Among those who are here for the summer are, Mrs. Hardenburg, who spent the winter at Lake Helen, E. R. Abbott, Jr., who was manager of the Grand hotel last year, and is now stopping at Mrs. Sage's cottage; Mrs. Parks and daughter, who are occupying the Turner cottage on Third avenue; Mrs. Enches, who is occupying her cottage on Fourth avenue;

Roger Smith, Mrs. A. C. White's nephew, will spend the season here in the employ of Dayton & Hall.

Judge and Mrs. Baillet have returned for the season.

Mr. Savage of Buffalo has rented the Ransom cottage on Third ave.

Mrs. Pettingill spent a few days in Cleveland.

Mrs. Burchfield and Mrs. Litchfield of Bradford, Pa. were here looking over cottages.

Mrs. Rose Snakerd and Mr. and Miss Wilson, of Titusville spent Sunday here, Mrs. Snakerd will return this week and arrange for some improvements in the Barnsdall Cottage on Second Ave.

Among the recent visitors are Mrs. W. C. Evans, who came to arrange her cottage on Third avenue, which has been rented for a year by Julius Payne, our popular railroad agent.

W. C. Evans has been here for several days doing some ornamental paper hanging at The Maplewood. D. B. Merritt spent a few days looking over the grounds.

J. H. Larder, of Fredonia, visited the grounds looking up the arrangements for flowers for the season.

Miss Olmstead has been making some extensive changes and improvements in her cottage opposite Library hall. Among them are a new summer kitchen, new paper and a change in the internal arrangements that gives a hall from the front to the back of the building. The last will be appreciated by her summer guests.

TRANSITION OF CALEB TODD.

Caleb Todd, who occupied the Todd Place, across the lake from the Assembly grounds, passed to spirit life from his home, Saturday, May 16th, at 4 a. m.

Mr. Todd has been a resident of this vicinity all his life, having been born within a few miles of this place May 7th, 1823.

He was always of a liberal tendency on religious affairs and early became interested in the project of a Spiritualist campmeeting here, and was among its directors the second year of the camp. He was a man of very decided opinions, open and above board, and had a host of friends. He leaves a large family,

most of whom are in this vicinity, among them being Homer Todd, who has been the milk dealer here for a number of years, and Mrs. E. L. Griswold, wife of our postmaster, and well known to our summer visitors. The cause of his death was catarrh of the bladder, which went into a dropsical affection and from which he could not rally on account of his age.

The funeral services will be held Monday at 2 p. m. at the residence of one of his daughters, Mrs. Viall, at Cassadaga, Rev. Mr. Howse, officiating. The interment will be at the Cassadaga cemetery.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Sunday, May 10th, the morning and evening service at the Temple, corner of Jersey St. and Prospect Avenue were conducted by Carrie E. S. Twing. The subject of the morning meeting was "The Influence that we have Upon the Spirit After it has left the Physical form and Entered the life that is Prepared for the Spirit." The subject of the evening's discourse was "Thought, and the Realization of it in the Present and Future Expression of life; its Efforts, etc." Mrs. Twing has that influence in the analysis and explanation of her subjects, which, in connection with her earnestness to instill a germ of truth into the mind, creates interest in those who hear her.

Saturday evening, May 9, Mrs. Carrie Twing, who is serving the First Spiritual Society at the Temple during the month of May, held a very interesting circle and each one in the circle received a reading and kindly advice from her guides who entranced her during the seance and every one present enjoyed the seance and social converse with the spirit teacher and instructor.

Patrons of the SUNFLOWER in Buffalo, please take notice and tell your friends that on the evening of June 9th, (Tuesday) under arrangement of the Y. P. S. I. of Buffalo, Rev. Mr. Austin, of Toronto, Canada, will lecture in the Temple. Mr. Austin was formerly a minister in high standing in the Methodist denomination, of a religious belief; also held a prominent position in the College and Educational interests of same. Mr. Austin came into the knowledge of spirit return and the truths of Spiritualism and in the face of the criticisms of his former associates he had the courage to stand firm to his convictions and knowledge of the truth, and he is now putting forth his sincere efforts to help enlighten humanity and interest them in the higher educational and spiritual truths, also to aid mankind to develop an understanding of their soul-power thus gaining a better insight into life here on the mundane sphere as well as preparing to see and gain a glimpse through the knowledge of the spiritual forces; what the result of the life in the realms of spirit will be when each one has passed through the activities of life here in the mortal and through the law of transition enter the continued sphere of existence. Come and bring your friends and learn what the learned gentleman has to say.

Mr. Grimshaw, of St. Louis, Mo., is expected to serve the First Society at the Temple, during the month of June. Mr. Grimshaw is an earnest advocate of the spiritual truths and he with the cooperation of his guides, take much interest in the presentation of the spiritual philosophy. I trust that the patrons of the SUNFLOWER in Buffalo will all come out to hear this speaker also tell your friends of the treat in store for them at the Temple.

A pleasant and enjoyable evening was the result of a little surprise tendered to Mrs. S. C. Starr, 359 Hudson St., Monday evening 8 to 11:45 p. m. in honor of her birthday anniversary. A party of about 20 of her friends gathered at her home to give her a greeting and help her celebrate the passing of another mile stone in the pathway of her life's experience. Music, songs, games and social converse was indulged in and a right good time was the expression of the evening as denoted by the laugh and merriment of all present and in the midst of same there was a liberal supply of cake and ice cream presented to each one to which ample justice was done and in closing the program of the evening all manifested a feeling of enjoyment as the result of the occasion.

Wednesday evening, May 15th,

the medium expected to be at the Temple to carry on the meeting did not arrive, hence the evening was spent in conference and exchange of thought. The subject was, "The Manifestations of Spiritual Forces." J. W. Dennis spoke quite interestingly in regard to same. Mr. Hanson followed with remarks pertaining to action and the relative bearing of vibratory forces in nature upon all expressions of life. The trend of thought expressed by Mr. Hanson was excellent and interesting and also showed that he had paid some attention to these lines of life's expression. Your correspondent followed and gave some points in corroboration of the thoughts expressed as compared with the Astrological and planetary forces in their movements and operation upon humanity, mentioning points in practical experience and observation wherein was denoted the proof illustrative of the working of these vibratory forces. In voicing these thoughts the three who spoke had a blending of ideas and though the audience was small, yet a feeling of interest was manifested in the topic that made a very pleasant evening.

Mediums Who Will Attend the Assembly.

Mediums who will attend the Assembly this season and desire their names to appear in this list, must send name and Phase of Mediumship to this office.

TESTS.

F. Corden White.
Mrs. M. A. Enches.
Mrs. Maria Carpenter.
Mrs. Mina S. Seymour.
Harriet H. Danforth.
Chas. S. Hulbert.
Mrs. L. G. Read.
Mrs. Mary J. Ramsdell.
Mrs. Nellie Warren.
Mrs. E. H. Thompson.
Mrs. Maggie Turner.
Mrs. Estelle F. Baillet.
Wm. A. Arent.
Mrs. Mary A. McFarland.

HEALERS.

S. J. Richardson.
Mrs. A. A. Cawcroft.
Chas. S. Hulbert.
Mrs. E. R. Nugent.

TRUMPET MEDIUMS.

Mrs. Wreidt.
Mrs. J. de Bartholomew.
Frank McKinley.

MATERIALIZING.

Mr. and Mrs. A. Normann.
Mrs. N. D. Miller-Wilcox.
Mrs. D. B. Jimerson.

PHYSICAL SEANCES.

P. L. O. A. Keeler.
D. B. Jimerson.

SLATEWRITING.

A. Normann.
P. L. O. A. Keeler.

PALMISTS.

Harriet H. Danforth.

ASTROLOGERS.

N. H. Eddy.
A. C. C. Pfuhl.
J. N. Larson.
Mrs. M. Mayer.
John Pfegging.

Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good.—Emerson.

'Twas only striking from the calendar dead yesterdays and unborn tomorrows.—Omar Khayyam.

FOR SALE.

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Westfield, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

THOUGHTS.

Thoughts are forces! Carefully select them!

What to an engine steam is, are out thoughts

Unto our lives. Controlled and guided, steam

Makes harmony divine and purpose sure;

Unharnessed, ruin and dismay run rife.

As a man thinketh, so he lives and acts.

If pure the fountain of his life, then word

Plan and deed fulfill their loftiest mission

And immaculate of conception are.

Thoughts are forces! Carefully select them!

Like seeds are they, which, sown within the mind,

Spring up in time in fruitage, good or bad,

And destiny for weal or woe is formed.

High thinking and low living, on one hand,

Or living high and thinking low, mayhap,

Within the bounds of nature's drastic law

Ne'er yet was known to flourish anywhere.

The inner and the outer man are one!

Thoughts are forces! Carefully select them!

Not from outward, inward are we quickened.

Nor place, nor clime, nor deed by others done

Can answer for the harvest that we yield.

But peace and life, as well as doubt and death,

Spring from within the heart's own pregnant soil.

Given the power to plant what thought we will,

Because we of our fates are architects,

And of our destinies the gods.

—Joseph Weatherby.

AFFIRMATIONS.

An affirmation bears the same relation to soul-culture that an axiom bears to mathematics. It is to be taken as truth, not reasoned upon, but accepted. Thus held, it will mould the expression of life into its own likeness. The "I" it the ego of the person who affirms. As one affirms, "I am happy," when all goes well with him, he is to learn to say, "I am happy," when all seems ill with him. He will thus by auto-suggestion, produce in himself, that mental state which is happiness. These affirmations are given every month as spiritual gymnastics by which one may grow into self-control. When they are repeated, or held in mind, other and injurious thoughts cannot come in. Thus by conscious choice one becomes Master of Fate.

GROWING.

Seed-time and harvest never fail in my life.

The field I sow is the world within.

I am my own universe.

The seeds I sow are my own thoughts.

The soil is very fertile and the seeds are very germinal.

I sow continuously and, whether conscious of it or not, I am sowing today for tomorrow's harvest.

My field was filled with all varieties of plants sown by my parents of many generations.

There spring up in my field many plants which are wind-sown seeds of the race thought.

Many of these plants are those the wisdom of the ages has pronounced good. These I have cultivated.

Many of these hereditary and wind-sown plants were thistles and thorns.

I have uprooted them and planted in their place those of my choice.

The garden of my life is now filled with beauty and plenty because I have sown selected seeds labeled with truth and grown in love.

I have made the field I found mixed with wheat and tares, a Garden of Eden, where there is naught but beauty, fruitfulness and joy.

I have planted the Tree of Life therein and it bears me fruit for every moment in joy and peace.

I gather each day seeds from every

plant in the garden about me. I winnow them and sow that I may have still more of the fruits of the Spirit.

I know that every soul brings forth after its kind and choose the kinds so that, when harvest comes, I shall be satisfied.

I winnow out all seeds of fear, doubt, distrust and sow instead those of faith, trust and certainty.

I throw away seeds of envy, jealousy, trouble and unrest and sow those of gladness, kindness, content and peace.

From the River of the Water of Life, my own Soul, I nourish them and the harvest is sure.

Thought-seeds I sow; for the crop I am responsible.

I have placed an angel with a flaming sword at the Gate so that no seed now finds its way there that I do not choose. The flames consume them.

That angel is my affirmation: ALL IS GOOD. No seed of tare passes that into my garden.

Sowing at morning; sowing at noontide; sowing at evening; sowing in sunlight; sowing in showers; sowing at midnight; sowing in labor; sowing in play; sowing in Love; sowing Truth; I am making now my harvest of joy for the morrow.

I am sowing Health and Prosperity!

I am sowing Success and Peace.

In Love and Truth I am sowing LIFE.

That which I sow is to bloom in Immortality.

—Now.

MENTAL CONDITIONS.

Fear, worry, anxiety, malice, jealousy, covetness, discontent and hate, as well as a guilty conscience, are likely to disturb the soundness of one's sleep. Make up your mind to do your duty and then that, let come what may, you are not going to be troubled about it. To worry, is like drawing a loaded wagon whose axles are creaking for oil. Don't carry your business to bed with you. When you have anything to do, fix a time for doing it and concentrate the mind upon it and accomplish it. Don't be sending scattering thoughts about it during the hours devoted to sleep. Learn the lesson absolutely that nothing in the universe can harm the man who is doing what is right. Seeming obstacles, trials and affirmations can always be made stepping-stones to higher achievements or broader planes of living and thinking. With the mind thoroughly impregnated with such ideas, fear becomes unknown and slumbers will be undisturbed by mental conditions. —The Osteopathic World.

KEEP SWEET.

Smile in your mirror and it smiles back at you; look pleasantly at the world and it reflects your good-natured looks; cultivate a warm feeling toward all men and they radiate and give back the warmth. Deal justly. Trade on broad principles. Be not too jealous of your rights. The world—mankind—soon discovers where it is well treated and trades there.

Be loyal to your clerks and they will be loyal in return. Trade on broad lines, buy on broad lines, buy of broad people, treat the public generously and success is sure to follow—a success that is worth winning and keeping and cherishing. Be exacting, carping, looking out carefully for your little rights, and sure as the sun shines the world will have its eye on you, watching you in a way that you do not care to be watched.

Keep sweet, and move on.

—Batten's Wedge.

American women are the most soulful women in the world, hence they are most charming and attractive. They are more fearless and independent than any other class woman. Matchless is their womanhood, brilliant is their society, they can adapt themselves to any surroundings.

Wise evolution is the sure safeguard against a revolution.—President Roosevelt.

An Old Favorite

THE LEGEND OF RABBI BEN LEVI

By Longfellow



RABBI BEN LEVI, on the Sabbath, read
A volume of the Law, in which it said,
"No man shall look upon my face and live."
And as he read, he prayed that God would give
His faithful servant grace with mortal eye
To look upon His face, and yet not die.

Then fell a sudden shadow on the page,
And, lifting up his eyes, grown dim with age,
He saw the Angel of Death before him stand,
Holding a naked sword in his right hand.

Rabbi Ben Levi was a righteous man,
Yet through his veins a chill of terror ran.
With trembling voice he said, "What wilt thou here?"
The Angel answered, "Lo! the time draws near
When thou must die; yet first, by God's decree,
Whate'er thou askest shall be granted thee."
Replied the Rabbi, "Let these living eyes
First look upon my place in Paradise."

Then said the Angel, "Come with me and look."
Rabbi Ben Levi closed the sacred book,
And rising and uplifting his gray head,
"Give me thy sword," he to the Angel said,
"Lest thou shouldst fall upon me by the way."
The Angel smiled and hastened to obey,
Then led him forth to the Celestial Town,
And set him on the wall, whence, gazing down,
Rabbi Ben Levi, with his living eyes,
Might look upon his place in Paradise.

Then straight into the city of the Lord
The Rabbi leaped with the Death-Angel's sword,
And through the streets there swept a sudden breath
Of something there unknown, which men call death.
Meanwhile the Angel stayed without, and cried,
"Come back!" To which the Rabbi's voice replied,
"No! in the name of God, whom I adore,
I swear that hence I will depart no more!"

Then all the Angels cried, "O Holy One,
See what the son of Levi here hath done!
The kingdom of Heaven he takes by violence,
And in Thy name refuses to go hence!"
The Lord replied, "My Angels, be not wroth;
Did e'er the son of Levi break his oath?
Let him remain; for he with mortal eye
Shall look upon my face and yet not die."

Beyond the outer wall the Angel of Death
Heard the great voice, and said, with panting breath,
"Give back the sword, and let me go my way."
Whereat the Rabbi paused, and answered, "Nay!
Anguish enough already hath it caused
Among the sons of men." And while he paused
He heard the awful mandate of the Lord
Resounding through the air, "Give back the sword!"

The Rabbi bowed his head in silent prayer;
Then said he to the dreadful Angel, "Swear,
No human eye shall look on it again;
But when thou takest away the souls of men,
Thyself unseen, and with an unseen sword,
Thou wilt perform the bidding of the Lord."
The Angel took the sword again, and swore,
And walks on earth unseen forevermore.

Insist on yourself, never imitate. all rich, all eloquent with thousand
Your own gift you can present every cloven tongues, deign to repeat itself;
moment with the cultivative forces but if you can hear what these patri-
of a whole life's cultivation; but of riarchs say, surely you can reply to
the adoptive talent of another, you them in the same pitch of voice;
have but an extemporaneous half- for the ear and the tongue are the
possession. That each man can do two organs of one nature. Abide in
his best none but his Maker can the simple and noble regions of thy
teach him. No man yet knows what life, obey the heart, and thou shalt
it is, nor can, till the person has reproduce the Foreworld again.—
exhibited it. * * * Do that Emerson, in "Self-Reliance."

Love, like genius, obeys no law but its own.—Andrew Jackson Davis.
The universe, O God! is home in heights and depth to me.—Lucy Larcom.

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IN MEMORIAM.

To Mrs. E. R. Abbott, By Kate R. Stiles.

How farthest thou, oh, friend most dear
So lately passed to spirit sphere?
Break the dread silence and reply:
Was it a gain for thee to die?

So all unlooked-for the decree,
That called thee hence, it scarce
can be
That thou art fully satisfied
To be of earthly life denied.

Not while so many hearts are sad
Can thine own heart be fully glad
That there will linger no regret—
Ah, No! dear friend! not yet! not yet.

Not yet canst thou, so late a bride,
Be lured from thy companion's side;
E'en angels from the "upper air"
Could not attract and hold thee there.

Still will love's eager, longing cry,
Find quick response, and draw
thee nigh,
A ministering spirit still—
What nobler mission couldst thou fill.

And so we think of thee the same,
As ere the hasty summons came;
Old loves and friendships still hold
sway,
And as thou were, thou art today.

'Tis natural it should be so—
Through death we naught of life
forego—
Its pleasures and its pains must
blend,
Or here or there, as on we wend.

So we who've gathered here today,
Think not of thee as far away;
But very near us, though unseen,
Only a curtain, thin, between.

Only the "veil of ignorance,"
And, as in wisdom we advance,
We'll push its flimsy folds aside,
And death no longer shall divide.

Not yet have mortals power to see
And comprehend the mystery
That steals away the mortal breath—
And so we mourn, and call it death.

And so, despite our faith, we say
There's sadness in our hearts today;
And tears we cannot quite restrain,
Flow from the burden of our pain.

One year ago—one little year—
And we, as now, were gathered here
To celebrate the Easter hours,
With song and speech and fragrant
flowers.

And thou wert with us, gentle friend,
Thy presence and thine aid to lend.
Almost we seem to see thee now,
As o'er the roses thou didst bow.

Thither again, today we bring
Our choicest Easter offering
To place upon love's altar here,
A tribute to thee, sister dear.

These lilies pure, and roses sweet,
Are flowers we deem for thee most
meet;
And well we know, where'er thou art,
Their perfume sweet will reach thy
heart.

Accept the service of this hour,
Dear sister friend, and may the
power
Of angels wise on all descend,
Binding more closely, friend to
friend.

Temperance, the Beacon Light.

"Wine is a mocker, strong drink
is raging."

That the press is the liberator and
educator of the people cannot be
denied. The American people owe
their progress in the march of civil-
ization to the excellent newspapers
with which this country abounds.
Hardly a town or hamlet can we find
in this broad land but has its
daily or weekly newspaper.

One grand principle in American
Journalism is the right of free speech.
In Russia it is almost impossible to
publish a newspaper, owing to the
censorship which is so severe. Thus
the people of Russia do not advance
in the van of progress as fast as some
other nations do; but there are think-
ing men in Russia, and the time will
come when cruel laws and tyrannical
despotism will give way to a more
enlightened form of government.
Let this day soon dawn.

The question of temperance is one
which interests all who have the wel-
fare of their country at heart, and
it is a question that cannot be too
often agitated.

The press offers a wide field for
the work and words of en-
lightenment and truth may reach
the people through the columns

of a newspaper who might otherwise
never come to see the error of their
way.

When voters come to realize the
power which they hold they will vote
against licensed saloons.

A man who, from self-interest, or
any other motive, votes for a license,
is committing a crime.

Stop the manufacture and sale of
intoxicating liquors and many of the
worst vices and crimes that now
blight human life will be banished
from the earth. The great men of
this country realize the benefits of
developing commerce, of governing
wisely, of beautifying and developing
the country, but do they realize the
grave nature of the liquor traffic?

The papers have made many a
joke and sarcastic comment about
Mrs. Nation; but that did not hurt
her in the least. Mrs. Nation car-
ried her ideas too far, perhaps, but
it must have done the heart good to
smash a saloon. Mrs. Nation might
have displayed too much "strenu-
osity" in her temperance work, and it
is not proper to take the law in
our own hands. We must work law-
fully.

If the truth were known, we would
find that one reason why some men
do not vote against license is be-
cause they like the "toddy" them-
selves.

When we grant a license for the
sale of intoxicating liquor, we start
in to make bums, thieves, murderers,
maniacs and imbeciles. We make
invalids and paupers. These we
support in asylums, reformatories,
prisons and almshouses.

In the long run, the money receiv-
ed for liquor licenses is but a fund to
keep worn-out drunkards, support
police force to arrest the drunkard,
and so on.

When we think of the moral deg-
radation, the mental misery, the
ruined lives, the blasted homes, does
it not seem that we could forego a
few new streets or this and that im-
provement, to stamp out this dam-
nable business? Can humanity ever
reach its highest level of civilization
afflicted with such a curse? No!
The saloon is licensed, the man
drinks, the child is born stamped as
a drunkard in his cradle.

Is it strange that so many crimes
of every description are being com-
mitted every day? No! Neither is
it strange that our asylums are full
of idiots and imbeciles.

We can well believe with Darwin
that man has beastly traits lurking
in the depths of his being. Observe
a few intoxicated persons and you
will see it in their actions—the treach-
ery, fiendishness and rage of the
beastly nature. One who has ever
seen the wild glare of the eye, the
twitching muscles of the mouth
which cause the lips to curl in a
savage snarl, exposing the canine
teeth, will never doubt that alcoholic
liquors render a man a very demon.

Banish "toddy", ices that contain
liquor, and everything which is a
temptation to intemperance, and
let groaning humanity be free from
a tyrant that is yearly numbering
its victims among the thousands.

LEWIS R. HILLIER.

Gloucester, Mass.

A VISION.

'Tis a beautiful face I see by my side,
The fair, white face of a fair, young
bride.
Is it a dream, or a vision so fair?
Of a beautiful maiden with golden
hair.

But lo! as I watch it with feverish
eyes,
I see that fair face slowly, silently
rise,
And over my head in a cloud, misty
and white,
I see not a face, but a bright, tiny
light.

Then slowly and silently rises that
vision,
Slowly ascending upward to heaven;
And there is the sky so clear and so
blue.

I see a bright star—yes, it is true—
That fair young face which I saw in
my vision.

Ascended the stairs that leads up to
heaven.

And now as I look at the heavens at
night,

I see that small star, so tiny and
bright.

—Flossie Griswold.

Age 12, Lily Dale, N. Y.

We form ideals and they react and
form us.—Shakespeare.

The rarest feeling that light a
human face is the contentment of a
loving soul.—Beecher.

The Paris Cafe.

The Paris restaurant reflects the con-
servative views of the Frenchman. The
Parisian loves to sit on cushioned
benches along the wall and as like as
not enter into talk with his neighbor.

Again, the Parisian is a true democrat.
Whatever his rank, he is willing to join
in the fun going forward. I remember
one night in the Cafe de Paris seeing a
Hungarian prince with a rent roll of
scores of thousands stalk up to a band
of his countrymen and take the first
violin from the hands of the leader.
The next minute a score of well known
people were gathered before him. A
count sang a love song; a ballet dancer
from the opera obliged us with a re-
markable fandango; a sugar refiner
gave us a comic patter. Nobody cared
who his neighbor chanced to be. It was
good fun. That was sufficient.

Imagine a duke and an earl and a
rich merchant amusing the supper
crowd at the Carlton or the Savoy!

Decidedly they do these things better
in France.—Paris Letter in London Ex-
press.

New Stars.

It is suggested by Louis Rabourdin, a
French writer, that in each of the new
stars that blaze forth in the heavens
from time to time we see the destruc-
tion of a celestial body by a volcanic
cataclysm. At any rate, he says, if
part of the earth's crust underlying the
ocean should give way our earth would
doubtless present in succession to a
distant observer the same series of ap-
pearances that we witness in the case
of "nova," or new stars. First there
would be an outburst of blazing hydro-
gen from the sea water decomposed
by the earth's internal heat, then fu-
sion of the whole crust, reducing the
globe again to a molten state, and then
the gradual extinction of its light ow-
ing to cooling. As cooling would first
take place locally, we should have a
variable star, the darkened portions
being periodically brought into view
by the rotation of the globe.—Review.

A Compliment to the Enemy.

Chattanooga creek was the dividing
line between the outposts of the Fed-
eral and Confederate armies, and dur-
ing a lull in hostilities the pickets of
both cultivated one another's acquaint-
ance, having agreed not to fire on one
another. One day when the captain of
the Union guard saw General Grant,
with his staff, approaching he said to
his men, "Turn out the guard for the
commanding general." The Confed-
erates on the other side of the creek, not
more than fifty feet away, heard the
order, and their captain, conceiving the
idea of paying a compliment to the en-
emy, shouted, "Turn out the guard for
the commanding general of the Federal
army." The Confederate pickets stood
at attention for several moments and
then saluted Grant as he rode away.

Telling of the Baby.

When a Dutch baby makes its arriv-
al, the fact is announced by a man
wearing a black coat and a white tie
who is hired by the little one's parents
to go round to all their friends with
packets of sweets, which are appropri-
ately decorated with a picture of a ba-
by and an angel. The confection is
made of aniseed and sugar. Rough
sweets signify the birth of a boy,
smooth sweets that of a girl. The chil-
dren of the families to whom they are
sent eat the sweets spread upon their
bread and butter. In the eighteenth
century the birth of a child was an-
nounced by tying a pincushion de-
corated with lace and ribbons to the door
knocker of the parents' house.

Why He Was Arrested.

"When I was in the legislature," said
the Kentuckian, "I was called over to
the penitentiary to see an old friend.
He said that wasn't a place to keep a
gentleman in and asked him to get him
out. 'How'd you get in, Jim?' I asked.

"Well, Mr. Tom, it was this way:
You know peppery little Dr. Smith
down to Owensboro? Well, I met him
on the street and sez to him, 'Doc, I'm
feeling so bad I think I'm sick.' 'Feel-
ing bad, are you?' he sez. 'Well, Jim,'
he sez, 'why don't you take some-
thing?'

"And that night, Mr. Tom, I took
his two mules."

Papa Got It.

Copley—That's a pretty good cigar
you're smoking.

Popley—Yes; that's a ten center you
gave me.

Copley—I gave you? I guess you're
mistaken.

Popley—Oh, no. The only dime I
found in our baby's bank this morning
was the one you put in yesterday.—
Philadelphia Ledger.

Deceitful Man.

"Didn't you think that was a beauti-
ful girl with me today, Arthur?"

"What girl, my dearest?"

"Why, she was with me when you
met us in front of the church."

"Was there a girl there, dear? I
didn't notice. I was looking at you."

And then she loved him all the more.

Hard Luck.

"Did yer git anything?" whispered
the burglar on guard as his mate
emerged from the window.

"No; the chap wot lives here is a
lawyer," replied the other in disgust.

"That's hard luck," replied the first.
"Did yer lose anything?"

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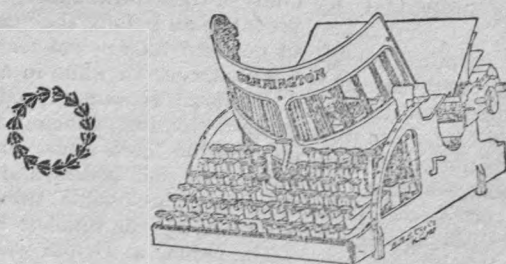
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CLAIRVOYANCE.

Through granite walls,
Through miles of space;
Thy all-seeing eye,
Each deed and action trace.

TELEPATHY.

That there is power by which one person can communicate with another, irrespective of the distance separating them, there is ample proof. This power—one of the soul-senses resident in man—is swifter than light, laughs at stone walls, and annihilates distance as we understand it.

Telepathy explains many of the mysteries in the sphere of human life. It discloses the future and reveals the past.

Telepathy is the power by which one mind can communicate with another, without bringing into use either of the physical senses. It is the universal language of the soul.

Surrounding us, binding us together, permeating every part of the created universe, is a thought-atmosphere of vibrating ether. This ether pulsates with the thoughts of men, and with the thoughts of him who commanded that "there be light."

If a person is sensitive, or attuned to receive the vibrations of thought, he can receive and interpret messages from thought-atmosphere.

Out of the thought-atmosphere man draws his ideas. The inventor, sitting in his quiet study, senses the thought-vibrations which contain the idea of some invention. He listens with his spiritual sense, and if he is capable of fully understanding the message, he gives to the world a new invention.

Through this thought-atmosphere man is capable of receiving God's messages and translate them to the world. It may be in literature, art, science, oratory or any other way which the receiver of the message is best fitted to receive that which he has received.

Out of the thought-atmosphere comes the greetings of beings whom we have mourned as dead.

We need mourn no more. Through man's receptivity to the spiritual vibrations, the terrors of death are vanquished, the portals of the grave are beaten down.

There is so much materialism in the religions of today, but through such powers as telepathy and clairvoyance, the world will be regenerated.

Let the grand tidings reach every mortal, that man can never die; that, as a thinking individual, he will exist eternally.

Is there anything practical in telepathy as applied between man and man? I am not prepared to say that this power could be profitably applied in money-making, except as a medium by which warnings of distress may be conveyed. Telepathy may be described as a light-house on the shore of time.

Many cases of shipwrecked sailors being saved by telepathy could be cited, as well as dozens of similar instances where people have been saved from suffering and death, through the power of telepathy.

The organized thoughts of the sufferers vibrated into the consciousness of persons who were attuned or en rapport with them, and the messages resulted in the saving of life.

In telepathy we find the explanation of the success of great men. They project, from their powerful mental life, mighty waves of thought which sweeps everything before them.

Telepathy is the agent which enables some men to control others. In the life of the hypnotists, the general, the ruler of society, telepathic suggestion is the magic wand which brings success.

Can this power be wrongly applied? There are many different ideas regarding this point, and I will not, in this article, side with anyone; but I will say, that he who uses or attempts to use such God-given power for the furtherance of his own evil ends, to the harm of others, will some day repent in the deepest agony.

There are laws in life which cannot be transgressed without impunity, and he who seeks to work out of harmony with God's laws must suffer.

AN HISTORICAL SKETCH.

The power of mind over mind, or mental control, under some name, has been understood and practiced from the earliest ages of civilization.

This power, under the name of mesmerism, animal magnetism, necromancy, witchcraft, hypnotism, practical psychology, etc., has always excited interest and speculation among the people at large.

Years ago, a practitioner of hypnotism would have been executed as a wizard; but, at the present day, we may safely turn our attention to a science which is as useful as it is fascinating.

The methods used in the long-ago to induce the hypnotic sleep, was of the same principles as those used today. In the hand of the priests and wise men of those times, the practice of magic, including hypnotism, was made to serve religious ends.

In ancient Egypt, a form of hypnotism was practiced, known as the Temple sleep. The sick were put to sleep by the priests and then healed by remedies which were revealed to them in dreams.

Different sects in India are acquainted with, and use hypnotism in a variety of performances. The hypnotists of India, through inherited gifts and by observing several important rules, such as eating no meat, are able to create effects that are utterly impossible to the hypnotists of this country.

The snake charmer of India, by playing on his wind instruments, can cause snakes of a poisonous character to crawl forth from the jungle and allow themselves to be caught and have their fangs extracted, while they are under the influence of music.

There is a class of so-called fakirs in India, who, by self-hypnotization, throw themselves into a trance, and they are buried alive in an air-tight vault for weeks. When the time agreed upon has expired, the fakir is taken out and restored to consciousness.

From Thibet, that land of mystery, comes some of the strangest tales. Travelers who have visited Thibet say that the Lamas, while in a hypnotic or somnambulistic condition, cut up their stomach with a huge knife, exposing their entrails. After the exhibition, with a few passes and rubbings, they restore themselves without leaving a scar. It is well to state that these Lamas make a life study of their work, undergoing great preparation before they are fitted to perform their weird feats.

The dervishes, while in a state of a hypnotic character produced by rhythmic chanting, dancing, and whirling, handle hot irons, run sharp knives into their bodies, and do other apparently impossible things without receiving the smallest hurt.

The Oracle at Delphi was thrown into a trance by sitting near a cavern from which issued strange vapors. While in this trance the oracles were delivered.

The early students of mind power, from whom we trace the advent of modern hypnotism, believed in a universal magnetism which pervaded everything, and by means of which the planets exercised an influence over man, and a little later they discovered that man could influence man.

Since the days of Braid, of whom I shall write further along, many investigators have given materialistic explanations of mind power, and have tried to show that hypnotic sleep was due to physical causes; thus seeking to eliminate the mental effects and trying to discredit the belief in clairvoyance and the other mental manifestations.

VanHelmont taught that man possessed a power by which he could affect others. In 1600, Maxwell, the Scotchman, held similar views. Santanelli, in Italy, in the eighteenth century, believed in the magnetic power of man and noted the effect of imagination. About 1734-1815, Mesmer, a Viennese, doctor used magnetism to influence people, notably the sick. In 1841, Dr. Braid, an English physician, became interested in magnetic experiments, and he found that he could induce a condition of sleep in his subjects by causing them to gaze steadily at some bright object which was placed in a position which rapidly tired the optic nerve. This sleep he called hypnotism, and here was the starting point of the materialistic school of hypnotists.

After years of patient investigation the prominent students of hypnotism mesmerism or magnetism are coming to believe in the magnetic theory. Theophrastus Paracelsus, a student of occult philosophy, came forward in 1530 with the theory of the effect of the heavenly bodies on mankind, especially in their diseases. From this belief of the stars influencing men, grew the theory that men influenced each other.

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Although when using Braid's method much of the phenomena of the mesmeric sleep could be produced, yet the higher manifestations of clairvoyance, thought transference, etc., were not present, thus proving that the sleep, or hypnotic condition produced by gazing on a bright object, was not the same as that which was produced by passes and gazing into the subject's eyes.

There were many other investigators besides those already mentioned, but it is my design to give a short historical sketch, rather than an exhaustive history of hypnotism; so with a few remarks this lesson will be finished. The early practitioners of animal magnetism met with much opposition from various sources; but through the untiring efforts of its partisans, and owing to the gradual enlightenment of the people, we find today that hypnotism and magnetic healing are viewed in a favorable light by physicians, college professors and other cultured and well educated people.

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BOOK REVIEW.

TELEPATHY AND THOUGHT TRANSFERENCE—By Prof. S. A. Weltmer, cloth, 190 pages, \$1.00 206 South Ash St., Nevada, Mo.

A very good book. I can recommend this work as being very interesting reading, as well as highly instructive.

Perhaps some would object to the Bible references which have been used, but some people cannot be pleased anyway.

The theory of telepathy laid down in this book is worth the consideration of all.

This book, with its good, readable type should be in the library of every student.

MAN'S GREATEST DISCOVERY—By Henry Harrison Brown; paper cover, 59 pages, 25 cents. "Now" Co., 1437 Market St., San Francisco, Cal.

This book is for the thinker. It contains food for deep and interesting thought.

DOMINION AND POWER—By Charles Brodie Patterson; cloth, 217 pages, gilt top, \$1.00. Alliance Pub. Co., Winsor Arcade, 56 Fifth Ave., New York City.

This book written by one of the leading writers in the New Thought, is helpful, inspiring and uplifting.

Its principles and precepts can be studied with profit. Its principles and precepts can be studied with profit by the Spiritualist as well as the Mental Scientist.

This book is printed and bound in a very neat style, and is a credit to its publishers, both as to its mechanical work, and the intellectual food which it contains.

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A Lawyer's Experience in Spirit Life.

BY ARTHUR F. MILTON.

To believe in God and worship the devil is a paradoxical truth, which all learn as soon as they are in sufficient light to note human affairs as they exist.

The only devil extant, as already stated, is in man's own creation, known as evil—the opposite of that which is good or healthful.

Now, there are many good people, who attend church, pray, believe and know of a future, fear death, and will refer to God with the greatest reverence, more or less, a belief in a supreme power—a deity—yet many of these same people overlook a variety of facts, which make them devil-worshippers. That is, they love evil or some form of it; and to love a thing is to worship it.

Church-going implies a belief in God. But when the incentive for going, is a new suit or a new bonnet, it implies a worship of something material, which, when it becomes a weakness or a passion, is evil or devil, minus the d.

The praying man or woman—is but imposed as a ceremony on others—asserts thereby a belief in God. But when followed by intemperate eating or drinking, changes to worshipping the devil—evil.

The uncharitable individual, the prejudiced one, or he of ready resentment, must love or delight to exist in such vibrations in preference to lent and peaceful, or he would not be uncharitable, hateful or revengeful. To love such vibrations is to worship them, however much they may believe in God. It is of the same paradoxical truth introduced in this chapter; and a little meditating on human inconsistencies will reveal a great many more.

Inconsistency is an awful arraignment to a spirit. It makes him blush in the quietude or reflection on his own past, and sorrow to see others still in its throes. And if he still had a mortal body to hamper him, his blood would probably rise to an angry pitch to see it exemplified in others. But spirits freed from their material bondage are also freed from their fleshly emotions which often overcome the most spiritual-minded and even reformers inspired with the most sublime truths. Fleshly agitations, not consonant with the superior tastes or aims of a sensitive or genius, are frequently due to unreformed nerve-tissues, diseased brain-matter or bad blood, which

needs special medical treatment. The old method of blood-letting would prove beneficial under circumstances. Bacteria that cannot be exterminated without injury to the patient may be extricated by judicious blood-letting, thus permitting new blood to be formed and harmonizing with the new or higher life-impulses of the individual in question. New nerve-tissue is creatable by diet and sweat-baths. In that way, so-called moral perversities may be elevated to a normal condition of physical existence. But the philosophy of this must be understood in connection with a study of human nature, and most especially the character of the individual to be treated. The relation ship between mind and body—the moral effect of one on the other—must be the fundamental principle of this kind of therapeutics.

The cure of disease is as much a spiritual as a material science, and ministers and doctors should be a unity in their profession—the minister, of course, being a character-reader, or psychometrist.

Periods existed, when they were one, and they will again be united in one person as the study of human nature integrates itself into their profession. But as long as God and man—spirit and matter—are divorced, sin and disease will prevail. The only hope of their ultimate subjugation rests in the unification of the aforementioned.

Law in nature is based thereon and sin and disease are effects of their disunion—one being the devil of the mind and the other of the body. But in unity there is strength—in the harmony of spirit and matter happiness and health—the exterminators of all the devils in creation.

A little fear is a great leak in power.
—Henry Harrison Brown.

D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT NOV. 23, 1902.	No. 2	No. 4
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
7:00	8:05	Lv. Dunkirk	Ar. 10:00	8:00
7:10	8:15	Fredonia	Ar. 10:02	8:02
7:14	8:19	Laona	Ar. 10:05	8:05
7:24	8:29	Lily Dale	Ar. 10:12	8:12
7:38	8:43	Cassadaga	Ar. 10:20	8:20
7:45	8:50	Moons	Ar. 10:31	8:31
7:53	8:58	Sinclairville	Ar. 10:34	8:34
8:02	9:07	Gerry	Ar. 10:35	8:35
8:12	9:17	Falconer	Lv. 8:04	8:36
8:45	9:45	Jameson	Lv. 8:30	8:39
8:17	9:22	Falconer Junc.	Lv. 8:57	8:47
8:10	9:13	Warren	Ar. 8:57	8:57
10:25	6:30	Titusville	Lv. 6:30	6:40
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.

*Daily.
†Daily except Sunday.

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The Sunflower Jewelry.


READING OF THE EMBLEM.

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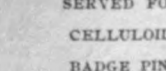
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MISSIONARY REPORT.

We are still alive and at work. Every day brings its full portion of duties. During the month of April we held thirty-one meetings, one funeral, organized three new societies and re-organized two others. Sickness interfered with our work the fore part of the month. Several towns were obliged to pass us by on account of it. We hope to visit them later.

At Bay City, Mich., the old society was dead, no meetings having been held for two or three years. The Spiritualists were very glad of the opportunity to do something practical for the cause, and turned out to help us. We held three public meetings, one seance and one meeting for organization of the society in Bay City. We added a good number of new members to the old membership list, elected officers, adopted a new constitution and started them at work again under a new charter.

We visited Saginaw, Mich., where we organized a new society composed of fifty good and loyal souls. They start out with fine prospects of success.

I would like to give details of our work in the towns that we visited, but it would require too much of the valuable space in your paper.

At Shepard, Mich., we found the remnant of a small society. It was once active and did much good, but had done nothing for two years or more. We held two meetings in the Opera House and one for organization in a private parlor. A number of new names were added to the old list, they paid three years back dues and were re-instated with the Michigan State Spiritualist Association.

At Ionia, Mich. we held two meetings. On account of the very rainy weather the attendance was small. A small society was organized which must grow in the future. We should have remained in Ionia for a longer time, but other engagements prevented and we hastened on to Plainwell, Mich., where we organized a good society. Many years ago Plainwell was a great Spiritualist center, but some of the workers moved away, others passed to the higher life and no meetings have been held until the present time for perhaps twenty years. The people of Plainwell are anxious to receive the truths that Spiritualism presents, and hereafter the opportunity will be given.

We closed our work for the month of April at the Chicago convention of the Illinois State Spiritualist Association, reports of which have been published.

Within the last week we have come in contact with two poor souls who have been fleeced by the infamous frauds who pretend to be mediums. One of them was a fine young man who paid \$125 cash down for his development as a medium with gifts that would insure him five to twenty dollars per day, besides all the good he could do for the Cause. Three days after the cash was paid over the "developer" absconded with the innocent boy's hard earnings. The other was a young, innocent woman who was in deep trouble. The fakir knew just how to relieve her and would do so for \$500. The lady explained to the "Greatest medium on Earth" that she possessed only \$125 and could not pay the amount, much as she would like to do so. Then this "Wonderful Psychic" concluded to turn philanthropist and said, "since it is you I will let you lay the \$125 on the dresser there and I will magnetize it and you may come back tomorrow and see me. I think things will be all right by that time." The lady grasped the opportunity, laid her money on the dresser and went home. She is waiting for the "Professor" to magnetize the money and bring her out of the trouble. But this "Greatest medium on Earth" is "not at home." His office is closed, and the poor woman is robbed in the name of Spiritualism.

Spiritualists, there is a great responsibility resting upon us. We must expose, denounce and wipe out these accursed frauds and give the people our glorious truth instead. The only way on earth this can be done is by thorough organization of the Spiritualists, and through systematic methods of organization; educate the people to distinguish between the false and the true.

In the town where the last named robbery was perpetrated, a leading newspaper positively refused to publish a notice of our meetings. The lady who presented it at the office was insulted for her pains, and all

because its editors or managers did not know the difference between Spiritualism and this high-handed robbery.

Spiritualists, arouse yourselves, organize everywhere and assist each other and the spirit world in educating the people to the meaning of Spiritualism, thus protecting the public and our beautiful philosophy from the blighting influence of these infamous rascals, and placing it on the high plane to which it belongs.

E. W. SPRAGUE,
N. S. A. Missionary.

This Beautiful World.

What a beautiful world we are living in today and yet so many are so blinded in their surface trials that they scarcely catch a glimpse of any of its enchanting loveliness. If they only would pause and think of life from within, how different all things would appear to them.

Mankind by right is free but by his undeveloped outward nature forges claims upon his liberty loving soul. We receive our greater education from our inner life, ye how many of us are only cognizant of the objective lessons as appeals from observation, not thinking of the power of the ego that reaches from within and has awakened our every sense relative to the changeable forces in nature that only reflect back to the real self, which is the eternal. From this center of omnipotence in each soul goes forth the vibration that awakens all the different manifestations of mind into objective circumstances. When the objective sense has become susceptible to the law, under which the soul-self sends forth its highest charms then the individual puts forth a manifestation in thought-word and deed to sustain a supremacy in harmony with the law, and builds from within out, instead of the outward being first as in so many cases now; we shall then have a healthy, happy, successful life, instead of so many marked failures as shown in care-worn faces and shattered fortunes and broken-home ties and society scattered with unbalanced reflections as insanity and criminals manifest. The result of an outward exhaustion that lacks the support of the pure living waters of life that would flow from within into all forms beautifying all soul manifestations. "Yes, seek ye the kingdom of heaven and its righteousness (rightness) and all things else shall be added." People have to die out from their mortal bodies to rest in spirit. Some only live on the animal plane, never reaching the intellectual in this incarnation, some having obtained the light do not see the necessity of putting it into its most profitable relation in furthering the good of their fellowman, setting up discord in the very law in disobedience to their higher nature in turn against humanity.

I believe in a rest and peace-contentment and a good that favors all humanity. Let the more advanced and intelligent consider these problems until perfect order regulates all classes for our highest realization; we as an inseparable life, can only express our best through a coöperation that sees in the humblest child of earth a part of our own life, bound until freed by the evolving process of nature which can be hastened by the knowledge of those who have been favored now work through the light given to them, to bring about the New Era when man shall don his full habiliments and become a radiant being glowing with immortality, born from mortal ignorance into soul-wisdom and love that makes him a creator instead of the helpless clay of being created as he now is today.

MARY C. VONKANZLER.

Wanewoc, Wisconsin Camp, August 13 to 31st.

Those who attended and enjoyed the campmeeting of the Western Wisconsin Camp Association, held at Wanewoc, last year, will be pleased to learn that this Association has decided to again hold their annual campmeeting during the month of August. All who are interested will please note that the camp is to be held in August this year instead of July.

Wanewoc is a most delightful spot in which to commune with nature and the loved ones who have passed to the higher life. All who were visitors last year and those who wish to be visitors, will receive the same cordial treatment that was accorded them during the last campmeeting. The railroad facilities are first class, and the general accommodations are above the ordinary.

Two good hotels within two blocks of the camp grounds give excellent accommodations at reasonable rates, ranging from one dollar a day. For those who wish to remain upon the grounds during the entire season, there has been provided a fine restaurant, where first class meals can be obtained, and also where the campers can procure fresh fruits, ice cream, etc. In fact, everything will be done to make your visit one of pleasure and profit.

The talent that will be placed on the rostrum is first class. Among those who will be present are, Dr. Nellie C. Mosier, of Kent, Ohio, Georgia Gladys Cooley, Rev. T. Grafton Owen, Mrs. Catherine McFarlane, Mrs. Edna Ford-Pierce and Will J. Erwood. This is an array of talent that is second to none, and visitors will be amply repaid for coming.

Aside from this the many friends of Mr. and Mrs. Buchanan will be pleased to note that they will be in attendance at the camp, as will Mrs. M. M. Hardy, medium for materialization. This affords an opportunity to witness all phases of spiritual phenomena.

For further information address, NATHAN FISK, PRESIDENT, or GERTRUDE SPOONER, Secretary, Wanewoc, Wis.

Is There a Life Beyond the Tomb.

If we believe the Bible we know there is. Why should we find ourselves placed on this earth, in a helpless condition, and be made to suffer in so many ways, and given such chances to study, and obtain so much knowledge, if we have to lay it away in the grave when these bodies are turned to clay? What would be the use of working and enduring such privations if there is nothing to be of any use beyond this life? But if on the contrary there is a life, a second birth, why do you stand beside the forms that we have held so dear and shed such great scalding tears. I realize very vividly the time when my dear one was lying cold and still in the home of a good old Presbyterian minister took my hand and said, God has taken him, it is for the best, then my heart rebelled. I said if God is merciful and just, why should He deprive me of my companion, and my children of a father?

There is no church in this universe that can give the comfort to those that are suffering from the separation of their loved ones as the Spiritualist can. There is no religion can bring the harmony in the home that the Spiritualist can.

When you are standing by the form that has been so dear to you and know you are soon to be separated remember it is the second birth, that Jesus spoke of, and rejoice that they have passed through the trying ordeal. While we are here let us think thoughts that will build us a home that will be better than the one we occupy here. Every thought we send out is tending to build us a home over there.

The orthodox say we believe or we hope there is an eternity but the Spiritualist knows there is.

MRS. ADDIE COOPER.

A Cure for Stammering.

A correspondent of the *Journal of Magnetism* says:

"I cured myself of stammering by the simple expedient of gently tapping my forefinger just at the instant necessary. A great many people know about this method, but I am satisfied that many know nothing about it. The secret is that in tapping thus the attention is diverted and speech comes freely. In my own case I did not have to practice this continually, and never need it now."

The cause of stammering is often the belief entertained by the person that he cannot pronounce certain words, and that he will stammer while trying to do so. If this belief can be shaken, courage is gained and the trouble soon disappears.

A little expedient like the above, if worked properly will remove the difficulty, that is, if there is no physiological peculiarity of the organs of speech.

LEWIS R. HILLIER.

"Live for something, have a purpose, And that purpose keep in view; Drifting like a helpless vessel, Thou canst never to life be true. Half the wrecks that strew life's ocean,

If some star had been their guide, Might have long been riding safely, But they drifted with the tide."

—Selected.

THE AVERAGE BRAIN.

What It Weighs and the Number of Cells It Contains.

Whether it be the brain cell of a glowworm or one trembling with the harmonies of "Tristan and Isolde" the stuff it is made of is much the same. It is a difference of structure apparently rather than of material. And the chemical difference between a brain or nerve cell and that of the muscles or the skin seems reducible mainly to a difference in the proportion of two substances—water and phosphorus. Lean beef, for example, is from 70 to 80 per cent water; the brain is from 90 to 95 per cent water. And a brain or nerve cell may contain from five to ten times as much phosphorus as, let us say, the cells of the liver or the heart. The actual quantity is of course extremely small—by weight but a fraction of 1 per cent.

About three pounds avoirdupois of this very complex phosphorized stuff make up an average human brain. There is a lot more of it distributed down one's spinal column, and little plexuses all over the body wherever a group of muscles are to be moved, and others still, the sensory or feeling nerves, which are everywhere. It is hard to find a cubical half inch outside the bones where they are not.

All told, the nervous substance, which for the sake of making its functions clear I have called the matter which thinks, forms a not inconsiderable portion of the body outside of the bony skeleton. It is made up of distinct and separated units, for the most part extremely minute, though some attain a length of two or three feet. These units, for lack of a more misleading name, are called cells. The "cells" which run from the small of your back down into your legs and wiggle the same or inform you when a member of the family is stubbed, are the longest. Those of the brain are mostly so small as to tax the powers of the microscope. Their average length would be measured in thousandths of an inch. There have been many attempts to get at their actual number. It is certainly large. Computations for the brain alone range from 600,000,000 upward. One, due, I think, to Waldeyer, sets the total number of brain cells (average) at 1,600,000,000,000. This would mean a brain population exceeding the known population of the earth.—Carl Snyder in Harper's Magazine.

FACTS ABOUT FOLKS.

Boys grow more regularly than girls. The memory which acts quickest acts best.

Urban life decreases stature from five years of age on.

Firstborn children exceed later born in stature and weight.

Children born in summer are taller than those born in winter.

Red and yellow are visible at greater distances than green and blue.

Truant boys are inferior in weight, height and chest girth to boys in general.

Dull children are lighter and precocious children heavier than the average child.

Great men, though often absentminded, have strong memories on the lines of their interests.

Healthy men ought to weigh an additional five pounds for every inch in height beyond sixty-one inches, at which height they ought to weigh 120 pounds.

Baldness Caused by Fear.

Several carefully observed cases of falling hair from emotion have been recorded, but the following is probably one of the most curious: A normally healthy farmer, thirty-eight years of age, saw his child thrown out of a cart and trampled upon by a mule. He supposed it killed and experienced in his fright and tension a sensation of chilliness and tension in the head and face. The child escaped with a few bruises, but the father's hair, beard and eyebrows commenced to drop out the next day, and by the end of the week he was entirely bald. A new growth of hair appeared in time, but much finer.—London Answers.

Curing a Snake Bite.

This is how the Indians of Central America cure a snake bite: They pin the unlucky patient to the ground and wind strong creepers above and below the bite until they cut into the flesh. Then they apply a live coal to the wound to cauterize it and follow that up by rubbing in a mixture of chewed tobacco and crushed garlic. By this time the victim is nearly mad with pain and ready to kill everybody in sight, especially when he finds, as he often does, that the snake was not venomous.

Pleased Him.

"I think we might give Bridget a dollar more a week," said the family man.

"What?" exclaimed his wife. "I set her to work cleaning the parlor today, and you should see the way she left it."

"I did. That's what influenced me. I noticed she fixed the piano with the keyboard close up against the wall."—Philadelphia Ledger.

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River Falls Wis., March 5th, 1903.

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Independent slate-writing, tablet-writing and readings by mail, sealed questions answered. For particulars address with stamp enclosed, and receive a proof. Mr. and Mrs. A. Normann.

Minneapolis Minn. 2721 Elliot Ave. So. Will be at Lily Dale Camp.

DEATH, THE MEANING AND RESULT.

—BY—

John K. Wilson.

This is an exhaustive treatise of 560 pages, consisting of messages received through independent telegraphy and the incidents connected therewith. The messages were received in the office of the compiler, who is an attorney of excellent standing in Pennsylvania, and the contents make an extremely interesting as well as instructive book. It has already had an extensive sale which will grow as it becomes known.

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THE SUNFLOWER PUB. CO., Lily Dale, N. Y.

Price, postpaid, 25 cents.

A PROTEST AGAINST MEDICAL DESPOTISM.

Continued From First Page.

idea that they are children in need of official guardians, instead of being capable of ruling themselves and managing their own affairs.

Medicine is not an exact, but a progressive science. The fact that there are sects in medicine holding antagonistic views of both the theory and practice of medicine is prima facie proof of this proposition. The older sect, known as Allopathic, denounces the Homeopaths and all other younger sects as heretics and quacks and the others hurl back the charge of old hunkerism. In the early years of this Republic the Allopath tried to suppress the Homeopaths, and other protestant sects, by ridicule, professional ostracism, and by prosecutions under the malpractice laws. Failing to crush them by these methods, they asked for laws restricting the right to practice medicine by those who could get a license to do so from the State Board of Medical Examiners composed of regular Allopathic physicians. The avowed object was to protect the people from quacks, by denying to incompetents the right to practice; the real object was to outlaw Homeopaths and all other reform physicians. The scheme failed. It had been delayed too long. The heretics were already quite numerous, and very strongly entrenched in public confidence. In a paper by that distinguished physician and medical authority, Prof. A. C. Cowperthwaite, President of the Chicago Homeopathic Medical College, First Vice-President of the America Medical Union, etc., which he read before the Chicago Homeopathic Medical Society, Nov. 4th, 1899, I find this terse statement: "Medical bills were presented to several states legislatures, including Illinois, couched in language calculated to deceive the public, but which meant, and only meant, the establishment of state medicine, and the absolute crushing out of Homeopathy and all other so-called irregular systems of practice. The members of the irregular schools, however, were on the alert, and surprised the medical politicians by the promptness and vigor they displayed in battling against the passage of those pernicious laws, and by the astonishing following and support they had from the public. Later, after several attempts and failures to pass similar laws, the medical politicians realized that Homeopathy was too strong to battle against. They yielded to the inevitable and sacrificing all show of truth, asked the aid of those they had denominated as quacks, the Homeopaths and Eclectics. * * The recognition was an alluring bait, and some of our leaders swallowed it and were caught on the hook, which has ever since held them, and forced them to assist in the effort to crush out all other and weaker systems of medicine.

Mr. Chairman, I oppose all such bills on the ground that they are paternalistic, monopolistic and despotic. They are in the form of class legislation, being designed to give special privileges to some physicians, and denying to others equal privileges. I need not say to you that such laws are un-American, un-Democratic, un-Republican, despotic. Honest representatives of the people have been induced to support them by false pretenses. When they come to understand the true intent and operation of such laws they will vote to repeal them.

First I would pray, then service give To every creature while I live. There's always some need love and care, Who do not find it any where.

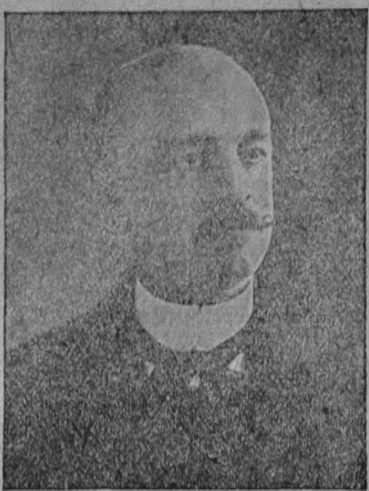
Perhaps that man you call a crank, Is so because his life is blank; No one to love him, none to bless, Not e'en a little child's caress.

Now let us look and we shall find Someone to whom we may be kind. Just loving more and talking less, May count to us for rightness.

—P. A. N.

TO EMERSON.

Across the gulf of by-gone years, Your hand clasps mine. I have no fears Of grief or care; all are dispelled When in your hand my own is held.



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In common use reputation and character are synonymous terms, yet they really are not so. Reputation is one thing and character is quite another. Reputation is what people give us—Character is what we really are.

A man or woman may enjoy a splendid reputation and at the same time he or she may have no character whatever. A man may be considered charitable, honest and truthful, and at the same time his moral character may be anything but laudible. Character is something that comes from within; while reputation comes from without. Character then, really means what we are. Reputation means what people think we are.

Thus you will readily see the distinction between the two elements that go to make up the ordinary man or woman. Character is that something that cannot be bought, that cannot be sold. It is that something that each individual possesses to a greater or lesser degree; it is something that can be cultivated, that will call forth from the individual the best that is within him.

The human being begins to build his character long before his eyes are open to the realities of this life. His mother starts the foundation of the structure that will either curse or bless the individual through all his earth life.

Right here let me say how important it is for the mothers of this age to realize the fact that they hold in their hands the destinies of their offspring. Let us suppose that an individual has been fortunate enough to have had a good mother; one whose conception of right and wrong was evenly balanced; one who impressed upon her offspring that character, the foundation-stone of all success. Then the individual has that which will be more precious to him than a kingdom; that something that he can cultivate throughout all eternity; that something that will make him a blessing to all humanity.

I firmly believe in pre-natal conditions. I believe that the mothers and fathers of this land of ours are largely responsible for the reputation and character of their sons and daughters. Start them right in character building and you need not fear the result will be anything but gratifying to coming generations.

D. FEAST.

HEAVENLY MUSIC.

From the depths of Time's revealings,
From the heights of Love's concealings,
From the lives of all revealing heights
and depths and breadth surveying,
Comes the time so grandly flowing,
Full of power and grace surcharged,
Teaching much of life's revivings,
Are but discord's rank rewards.
While the grand harmonious blending
That the angels are now sending
Are the notes of Heaven's rejoicing
At the knowledge men are voicing
Of the heavenly home so bright.
Where our loved ones dwell in light.
Shall we then stop short of treason,
If this great work we but reason,
In our own unsavory way?
Or shall we herald Reason's sway?
Shall we not be up and doing
Seeking fields before untrod?
By the ones who know of God,

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By the ones who give life's lessons,
Unto men by precepts bold,
By the messages untold;
From the gates of yonder mansions,
From the hearts that throb with love
To send messages from above.
From the loved of long ago,
That still live and love you so.
Will you listen while the silvery cadence flows?
Will you gather from the music
All the lessons given you?
Hark! methinks interpretation is a gift few mortals know.
Teach, go teach the erring mortals
How to throw aside the portals
And let in the Music's flow.
Teach them Heaven's right here below.

Mrs. F. A. Prosser.
Olean, N. Y.

LIFE AS WE MAKE IT.

This life is ever what we make it,
On this mundane sphere of life;
If we sow the seeds of discord,
We will reap the fields of strife.
If we go around complaining,
With a frown upon our face,
Oh, how sad it makes conditions—
Everything seems out of place.

Let us then forget the sorrows
Of the sad and bitter part,
Knowing we in all our efforts,
Tried to do our very best.
All these trials are but lessons
To lead us on a higher plane;
Let us then be up and doing,
Never think of them again.

Let us scatter words of kindness,
All along our pathway here;
They may cheer some weary pilgrim,
And perhaps dry up a tear.
Let us then be ever mindful
Of the words that we may say.
Knowing we shall reap in future,
All that we may sow today.

Yes, kind words will often strengthen
Resolutions for the right;
May we then be ever ready
To work and do with all our might.
All the good that lies before us,
Speak kind words to every one;
So that when we reap our harvest,
We shall hear the words, "well done."
—Mrs. S. E. Kesson.
Albany, N. Y.

You lead me on to glorious heights
From out the vale of doubting nights.
You call to me from the peaks above
That God is Life, and Life is Love.
—Clara Henderson, for Nov.

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